

ious Education

EXHIBIT

c School of Religion

Youth

AUGUST 5, 1962

It's hard to be a teen today

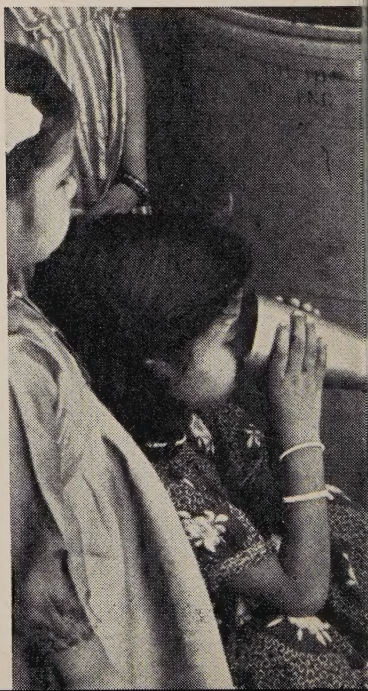
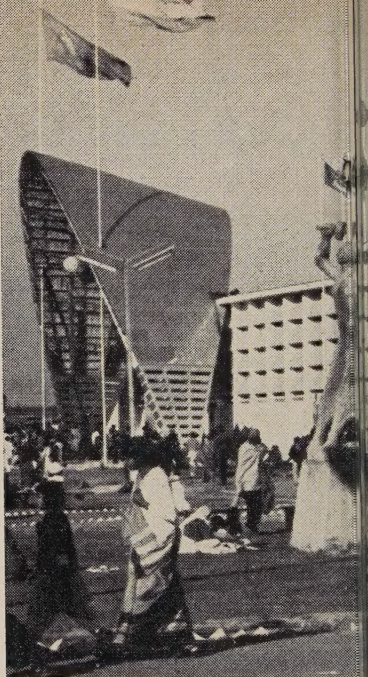
Ohio youth visit Bandstand

Communism and Christian response



COMMUNIST CHALLENGE AND CHRISTIAN RESPONSE

WE fear communism's threat to the free world. Are we concerned about its challenge as well? To meet the danger which communism presents without recognizing its challenge is folly. At best it may enable us to obtain military security for the present, but it will not help us to maintain a free world in the future. What is this challenge we must face? Wherein lies communism's appeal to the minds of men? ▶





In theory, both offer hope

Communism makes several ruthless assumptions: that the end justifies the means, that there is no creative Being above that of mortal man, that those who do not support communism are beyond redemption, and that the individual's purpose is to serve the State. These assumptions point up basic differences between communism and Christianity. But in order to understand the growth of communism, we must not assume that its existence is due exclusively to terror and force. For there is no denying that to many people communism has an appeal which is very similar to the appeal of Christianity.

Theoretical communism, like Christianity, emphasizes the need to correct economic and social injustices, to stop the exploitation and oppression of one group in society by another. The Marxist talks of a world free of class conflicts, where each works according to his ability and receives according to his needs. In this Utopia all men are to be free of the selfish desire to possess more than their neighbors. It is a society in which imperialism and exploitation will be absent and where all persons will be treated as brothers, without regard to race or color. Such a world as this is bound to have appeal for those who are hungry, diseased, illiterate, and oppressed. To point out that there is a gap between what Communists preach and what they practice can have

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Editor:

Herman C. Ahrens,

Associate Editor:

Kay Lorans

Art Consultant:

Charles Newton

Editorial Address:

Room 800

1505 Race St.

Philadelphia 2, Pa.

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Arms alone cannot stop communism's spread

the effect on people in despair. Any program which promises them change offers hope for a better life than the one being lived.

Let us be careful that this gap between communism in theory and Communists in practice does not blind us to a similar gap between the principles of Christianity and the practices of Christians. We must understand that the appeal of communism is due as much to the practices of "Christians" as to the theories of Marx. No clearer example of this exists than our attitude toward the Negro. Alan Paton has written in his book, *The Christian Approach to Racial Problems in the Modern World*:

"It is sometimes said that Islam and Communism are the great enemies of Christianity in Africa. That is not true; the great enemy of Christianity in Africa is the pseudo-Christianity that can find a dozen reasons, some of them theological, why the color bar should be maintained, the pseudo-Christianity that is so contemptuous of idealism, that calls love sentimentality, that can call Christ Lord, and is so cold to His humbler disciples. . . . There is no place for a color bar in the Christian Church."

A second example of this gap between what Christianity teaches and what Christians practice can be seen in those churches which are little more than reflections on the modern suburban society in which they exist. One could hardly call them institutions fulfilling their role as critics of society in the light of the Christian gospel. One can scarcely see them as instruments of positive leadership in the fight for social, political, and economic justice.

There is also in our "Christian" nation a concept of success which places far more emphasis on the acquiring of material possessions than on the Christian principle embodied in the words, ". . . as ye have done it to the least of these, my brethren, ye have done it also to me." In other words, just as our racial practices violate the parable of the Good Samaritan, our emphasis on material success violates the parable of the Last Judgment. Certainly the philosophy of "business is business" is hardly an accurate reflection of Christianity.

Is the Communist who denies God a greater sinner than the "Christian" who ignores God?

Yet we know so many persons who place their jobs or their possessions or even their family interests above their service and devotion to God. Most "Christians" are as guilty of this idolatry as the Communists are guilty of atheism. Is the Communist who denies God a greater sinner than the "Christian" who ignores God? The gap can be found in the sin of self-righteousness which the "self-made man" often expresses in his contempt for persons on public relief. It can be found among the citizens of a "self-made nation" who express contempt for recipients of foreign aid.

If the appeal of communism is to be greatly reduced, it must be done not only by bringing the truth of Communist practices to the attention of the uncommitted peoples, but also by bringing Christian practices more in line with Christian principles. *This is the great challenge that communism presents to the Christian. It is the challenge to make clear to all who find communism attractive that the Christian truly believes in God's equal concern for all human beings. Nowhere has this been better expressed than in the words of John Bennett in *Communism and Christianity Today*.*

"This affirmation about God's equal concern for all groups of human beings may seem platitudinous, but think what it means if we follow it out consistently. It means that all the ways in which the privileged few have exploited and lorded it over the masses of men throughout history are an offense to God. It means that it is intolerable that there should be any persons, any groups of persons, who are the victims of policies or systems by which we profit or to which we consent. It means that every child has the same right as every other child to the conditions that are favorable to his development as a person, the right to be free from malnutrition, from the humiliation of racial discrimination and segregation, the right to have access to the means of health and education. It means that whatever may be said about the importance of avoiding a dead level of equality either in income or status because of the varieties of function that must be performed, and because of the requirements for incentive, all such differences should be relative and pro-

er than the "Christian" who ignores God?

sional and should not be allowed to harden and to create chasms between social classes."

What does all this mean? It means that Christianity can more than meet the challenge of communism—in theory or in practice—those who profess to be Christians are Christians in fact as well as in name. And this applies to nations as well as to individuals.

It means that although most communist theory and practice are diametrically opposed to the welfare of mankind, certain parts of communist theory appear idealistic and offer hope of a better life to many in despair. The fact that communism has this appeal presents the Christian world with the challenge to meet these needs—needs which the true Christian would meet even without this challenge. The state of today's world merely makes the challenge imperative and the failure to meet it disastrous.

Finally, it means that communism's challenge should be met not merely by military, political and economic means, but by religious as well. This view is well expressed by Roswell Barnes in his book, *Under Orders*:

"Basically, the struggle is for the minds and wills of men. Wherever communism destroys the moral, intellectual, and spiritual integrity of men, freedom loses a battle. The first defense is religious. Behind that is the political line of defense; and still farther back, the economic. The last desperate and probably futile line is the military; if we retreat to that, or are driven to it because of our ineffectiveness on the primary fronts, the destruction will engulf us all."

Whether the economic front should be very far behind the religious is a matter of dispute. The point is that if the religious front truly embodies the fulfillment of Christian imperatives, the economic and political fronts will be part and parcel of the religious line of defense. The result will be the successful meeting of any challenge the communist world may present.

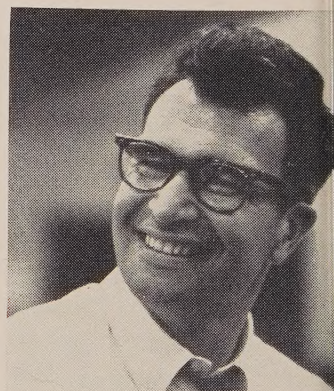
—Lewis I. Maddocks



● in the ROUND

SOUND

***Which
direction
JAZZ?***



YOUNG PEOPLE'S MUSIC"—that's how my German friend, Karl Lentz, described jazz to me. Karl, still in his twenties, became my friend because we found a common interest in this kind of musical expression.

I was reminded of Karl's words when the news of Benny Goodman's trip to Russia appeared in all the papers. Then, when Mr. Khrushchev indicated he liked Benny's playing but said, "I don't understand it," I remembered that, until after World War II, very few Russians or Europeans knew much about Swing, Dixieland or the Blues. Fortunately, the records played by Willis Conover on the Voice of America programs plus in-person performances by Ella Fitzgerald, Louis Armstrong, Count Basie and Quincy Jones have caught the fancy of the teens and twenties practically everywhere throughout the world.

While all of us are benefitting by the fact that many persons overseas are getting to know us better through one aspect of our way of life, some jazz fans in this country are beginning to wonder what will happen when the more advanced sounds hit distant shores. There is no question in my mind that we should prepare ourselves for a revolution in jazz composition, instrumental technique and rhythmic approach. You can be sure things are in a state of confusion when the musicians themselves—men like Sonny Rollins, Phineas Newborn, John Coltrane and Lennie Tristano back off to study, analyze and re-evaluate past influences and current trends in search of direction.

Rollins and others among the early modernists have been mulling over their problems for six or seven years. As a result, their playing is less generalized, more mature and definitely more personal.

While all this soul searching has been going on, "soul" jazz began to take hold. Among the first recordings were Atlantic's **Soul Brothers** with Milt Jackson and Ray Charles and **Plenty Plenty Soul** pairing Jackson and Horace Silver whose compositions, **The Preacher**, **Doodlin'** and **Soulville** (Bluenote) really started the trend. Soul or funky jazz is actually modernized blues—blues with a harder beat, more complex chords and more drive. Somewhere along the line almost every major jazzman has a soul session to his credit. Newcomers also have a go at it. Harold Corbin (Roulette Birdland R52079), for example, has parlayed a single tune, his own **Soul Sister**, into an LP which reveals an ability to play fair jazz piano along the lines of Garner and Jamal with a touch of Red Garland. I got the impression that Corbin has a lot more to offer and will do better when he finds his own groove.

About when soul jazz was putting an arm on the blues for inspiration, another Schuller started writing music combining the values of serious

and jazz forms. Now a collector's item, his recording, **Music for Brass** (Columbia CL941) was the trickle which developed into a flow of third stream music. Schuller's contribution, **Symphony For Brass and Percussion**, defined an area of composition which was later refined by collaboration with John Lewis and The Modern Jazz Quartette (**Third Stream Music**, Atlantic 1345).

To complicate things further, trumpeter Don Ellis is using an unorthodox "tone row" method of jazz improvisation with flashes of atonality, purity, tonality, rhythm, no rhythm, instrumental and classical touches here and there. This stuff weighs in under the designation of third stream jazz **How Time Passes** (Candid Stereo 9004). Despite their being on the weird side Ellis' ideas make fascinating listening as does his more recent **New Ideas** (Prestige New Jazz 8257)—just as hard to understand, just as complex but an even more exciting approach to the beckoning serial music horizon.

Ellis and others are now experimenting with atonality in jazz the way classical composers did over fifty years ago but it will, I suspect, take a lot of time to make the disciplines involved sound like something everyone can enjoy. On the other hand, the current changes in meter and rhythm seem more likely to gain acceptance very much earlier. A fine record for checking out your liking for other than 2/4 and 4/4 meter in jazz is Dave Brubeck's **Time Further Out** (Columbia CS8490). Here, Dave, with assistance from bassist Gene Wright and drummer Joe Morello, plays tunes in 3/4, 5/4, 6/4, 7/4, 8/8 and 9/8 time. As usual, Paul Desmond's sensitive alto work helps give this new Brubeck album top rating. For just a touch of the 3/4 time feeling, hear Johnny Dankworth's African Waltz on "**The Most**"—**Volume V** (Roulette Birdland R52075). The balance of this excellent sampler features Count Basie, Sarah Vaughan, Maynard Ferguson, Sonny Stitt, Joe Williams, Louis Bellson and Johnny Smith.

Meanwhile, back to the wellsprings of jazz, dear old Dixieland and the Blues. **Champion Jack Dupree** (Atlantic 8056), one of the last of the old time blues singers, plays piano and rambles through a dozen of his own compositions. Red Nichols blows a kind of diluted Dixieland horn on **Red Nichols and His 5 Pennies** (Concert-Disc CS53) and in three numbers making up part of **Lots of Nichols** (Concert-Disc CS55); two of the other three groups led by Rosy McHargue and Carl Halen get a good feeling but Earl Foutz's contribution is sad. Mellow Doc Evans cornet and good clarinet work by Dick Pendleton make "**Doc**" **Evans, A Cure For The Blues** (Concert-Disc CS49) worth owning.

Additional Dixie releases include Volume 2 of **More Best Of The Dukes of Dixieland** (Audio Fidelity AFSD5964) and another re-issue of

Victor (LSP2097) titled **The Dukes of Dixieland** featuring Pete Fountain. The AF set is beautifully recorded but doesn't provide enough spots for a fluent solo effort. Victor's sound via transformation of monophonic recordings to stereo via a "unique electronic process" could stand improvement but Pete comes through despite the Dukes' soggy rhythm section.

An unusually good Blues release is one by Kapp Records—**The Blues Ain't Nothin' But a Good Man Feelin' Bad** (KS3267) featuring pianist Jimmy Price and Doc Horse (Al Pittman), an early member of the Ink Spots. Vic Dickenson's trombone can be heard if you listen closely. Pittman is a real pleasant surprise with an easy delivery somewhere between Louis Armstrong and Jimmy Witherspoon. Price cooks along in solid fashion for the best date he's ever had.

If you're interested in the history of Jazz, watch for the excellent packages being produced by Columbia under the knowledgeable guidance of Mr. John Hammond. Two sets of re-issues are now available and a third covering the career of the wonderful Mildred Bailey is set for release in August. The first two are **A Study In Frustration**—Fletcher Henderson (Columbia CL1682/5) and Billie Holiday—**The Golden Years** (C3L21). Fletcher Henderson, a pioneer among swing band leaders and an arranger who "made" the Benny Goodman crew in the thirties has been all but completely neglected by record companies until now. Columbia is to be congratulated for bringing Fletcher back for a well deserved hearing.

As for Billie, no one questions her claim to fame as the most influential Jazz singer of the thirties and forties when she was at the height of her career. "The Golden Years" covers a good segment of those halcyon days when Teddy Wilson, Benny, Roy Eldridge, Gene Krupa and Jack Teagarden added masterful instrumental touches to her happy, swinging style.

Lester Young, also among the side men with Billie, was the inspiration for practically every tenor sax man who began his professional career between 1935 and 1950. Some of his best work was done with the early Basie bands but now and then he recorded with smaller groups. One of these rare sessions can be heard on Commodore (FL30, 014), **Lester Young With The Kansas City Five**. Lester's phrasing, progressions and sense of time on both tenor and clarinet make this one of the most indispensable and enduring performances of all time.

In wrapping all this up, I want to mention that Johnny Mathis' album, **Give It Up** (Columbia CS-8511 or CL-1711) is one of his very best in a long line of big sellers. He is particularly smooth doing Just Friends, Ace of The Hole, and Crazy In The Heart with fine backing by Nelson Riddle's orchestra.

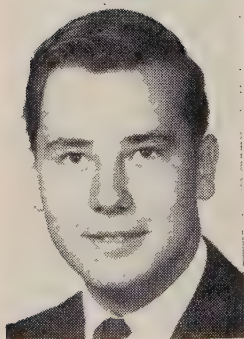
—Ted Riedeburg



Mary Klein

WHY
IS IT
HARD T

BE A TEENAGER



Dan Spaulding

IN

Betty McCullough



Jim Pug

We are straddling a picket fence. We are pressured by adults and are pressured by our peers. We feel wind-blown and tossed through our lives trying to seek a purpose and security. We are being confronted with morals and sex; joy and despair; right and wrong. What is our choice? How can we answer? We try to grasp reality, and we fall short of our goals. This is the eternal struggle of a teenager, but at least there is always the feeling that victory is near, and that we will emerge adults with maturity and a *real* sense of joy.

—Steve Olsen, Los Angeles, Calif.

Our future is so uncertain. The threat of a nuclear war, which would demolish the world, hangs over our heads. Transportation and communication have brought more temptations within our reach. Narcotics and alcohol have become more serious and widespread because of these factors. There are many movies which stimulate our emotions and we have many opportunities to experiment. Adults keep saying that we are getting soft and are not physically fit. But at the same time they invent more machines to do our work. We are growing up in a fast-changing world, with many pressures on us to "make good." Thus, many teenagers are tempted to get ahead in high school and later in college by cheating.

—Betty McCullough, Lincoln, Nebr.

TODAY'S WORLD?

Carol Sylvester



World tensions are not the fault of today's teens. And at home, lines of communications with parents are breaking down. Learning to live with and to rise above these problems is youth's biggest job. And today's opportunities are unlimited.



Randy Evans

It's hard to be a teenager in today's world because teens never had it so good. Doing a good job often is the result of sacrifice and hardship. Doing such a good job is very rewarding. But today's American teenagers, for the most part, do not have to make any serious sacrifices or suffer hardships. Our culture does not permit us to worry about whether or not we will eat, but it worries about how much we will eat or what we will select. We are exposed at a very early age to the "pulse" of world and national opinion. It is hard to wait out the years of adolescence, when we're eager to get going. We want desperately to have a part in the decisions that will shape our tomorrow. We sometimes forget that a good educational background will make us more qualified to do our part in the world of tomorrow.

—Randy Evans, Detroit, Mich.

I wake up in the morning to the sound of those who insist that I stop being lazy and start working. I then prepare breakfast, eat and dress hurriedly, and cram a lesson in before catching the bus. For an hour I close my ears to the shouts of children and the blasts of a radio as I ride to school. The walk to physics class is my first real contact with my friends. When we do speak to each other, it's such a one-way talk. We don't really understand each other, nor share our problems or experiences. We simply tell the other person and he or she tells us. Classes come and go. We study for four years in high school and at least four more years of college are ahead. But to what end?

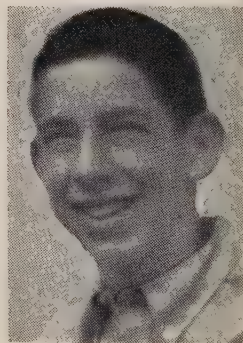
—Mary Klein, Iowa Falls, Ia.



Steve Olson



Betty Behrendes



Allan Wimer

Burnings in Algeria! Berlin youth dig tunnel to free refugees! Young pacifists demonstrate in San Francisco against bombings! Negro school in the South closed! We, the youth of the world, are pressed with world problems more than any generation before us. What can we do about headlines such as the above? Think! It's hard, isn't it? Youth throughout the world today are faced with the difficulty of mixing their religion with the demands of world affairs.

—*Carol Sylvester*, Merrill, Wis.

In America today the youth are not usually in the spotlight unless they are in crime or in minority groups which are active, but are looked down on by the community. The youth today are kept under their parents' wing and their eyes are not open to the world until it is almost too late. We often have a feeling of being picked on by adults, which in some cases is true. Youth today must step out into the world, even though it is only part way, while they are still in their teens. They must learn some sense of competition, adventure, and fight because, as Leo Rocher said, "The nice guys always finish in last place."

—*Allan Wimer*, Harrisburg, Pa.

Teens never had it so good. Opportunities are unlimited! A boy interested in missiles can receive help from foundations to further his explorations. For others, jobs are plentiful. And most teenagers today have enough money of their own to go out and have fun. The automobile is usually within reach of the teen's grasp, and places to go and see are almost limitless. Advice from elders is always there when we want it, and even sometimes when we don't want it. These are only a few reasons why I feel that this is the best time teens ever had. And if you don't agree, just open your eyes and look positively around you.

—*Jim Pugh*, Minneapolis, Minn.

It's hard to be a teenager in today's world because teens try to become what parents, society and their own peers dictate they should become. If teenagers do conform to these pressures, they lose so much of the very enthusiasm and idealism of youth which is so essential today. If teenagers try to uphold their idealism, they often find themselves outcasts in their home, society, and peer group.

—*Betty Behrendes*, Warrenton, Mo.

Everyone's attention is focused on the adolescent. Thousands of books, many with conflicting views, are written about "teenagers." Juvenile delinquency is high on the list in the crusade against crime. Psychiatrists, doctors, crime experts, and youth counselors make their living handing out advice to the teenager and his family. Granted, these experts do a great deal of good, but let's pity the poor boy who finds himself at a fork in the road of life and receives different directions from parents, church, and school.

—*Dan Spaulding*, Saginaw, Mich





KODAK PHOTO AWARDS 1962

Fine teen photographers have been discovered again. Eastman Kodak's annual Photo Awards Contest gives cash prizes totaling \$12,370 to creative camera artists who emerge from high schools all across the country. From Los Angeles, Cal., Larry Sherwood's picture of reflections in a pool (left) won a \$50 Special Award. "Dawn on the sea" (above) brought Kirby McDaniel of Beaumont, Tex., a \$300 Second Award. And "Backstroke" earned a \$50 Special Award for Raymond Tabata of Honolulu, Hawaii.







capturing a cheering fan on film (left, above) won David Harris of State College, Pa., \$50 Special Award. "Master Craftsmen," a study in creative chiseling, took the same prize for Gene Hendricks, a student from Sublimity, Ore. And racers in action was the winning photographic theme for Bucky Maurin of Los Angeles, Cal. His picture "They're Off!" (above) received a \$200 Third Award in the contest.



Why politics so soon?

I WOULD like to thank you for the space given in the May 27 issue of **YOUTH** to our YMCA Youth and Government program. We have high hopes that it can and will provide tomorrow's needed leaders." This note from John Parkyn of La Crosse, Wis., alerted **YOUTH** magazine to the fact that the United Church of Christ had another YMCA Youth Governor in its midst.

John Parkyn is to Wisconsin what Gary Cunningham (featured in our May 27 issue) is to Missouri. Both are YMCA Youth Governors for 1966. Both are outstanding teenagers. Both are contributing citizens to the life of their school, community, and state.

What prompts these young men to take on so many responsibilities so soon? John feels that the pledge which he and other youth gave on May 1 in the city of Madison, Wis., is a compact statement of the "reason for our attempts to promote knowledge and interest in our Government."

Since the responsibilities of leadership are already upon me and because they are preparing me for the increased demands and opening opportunities of tomorrow—I therefore will do my utmost in every present circumstance:

To give myself to noble causes without thought of personal gain.

To place personal integrity above pride, position or power.

To learn and practice self-control, using my ears more than my tongue.

To be a creative force for good—never negative and destructive in acts and attitudes—always a part of the solution and never a part of the problem.

To be unashamed of my convictions nor have convictions that shame me.

To promote peace—fulfill freedom's demands—hold high the worth and dignity of every human being.

To follow fearlessly and faithfully in
own way, the GOD who has made
all.

So doing—I will be ready for any trust
n may place in me now or at any time.



Behind his name, John can list pages of the highest honors which school, church, Boy Scouts and community can bestow on any young person. To me the major achievements, he's an honor student in the upper ten per cent of his class, president of the Northern Synod Youth Fellowship of the United Church of Christ, an Eagle Scout and holder of the God and Country Award, scholarship winner in the Legion Oratorical Contest, holds a degree of excellence in the National Forensics League, is marksman first class in the National Rifle Association, band manager, member of the varsity track squad and a tournament golfer. If accepted, he hopes to go to the U. S. Military Academy in 1963.

But honors can be empty unless a person's beliefs and actions back them up. If John's opening address as Youth Governor to the joint session of the Wisconsin legislature speaks for his beliefs and the way he hopes to enact them, he is serving well as a representative of youth and as an individual who knows what it will cost to keep democracy alive:

The question has been asked: can this generation handle the problems of today? Will this generation do the job of taking on the biggest problems mankind has ever faced? Those kids? We know the answer. It is yes, so that is why we are here.

I hope that each and every one of you will get a great deal from this experience so that you are ready to meet the challenges of leadership. Someone once said that the life of a democracy is 200 years. I don't have to tell you that two hundred years is almost up for the United States. You will be its leaders when that 200 years is up and will be expected to keep this nation going. You must learn early the needs of good democratic government, why we're here. There is a man in this world who has not only threatened but promised to bury us so I will give you an oath we all must take for liberty to live . . . in the words of Thomas Jefferson, President of the United States, "I have sworn Hostility against every form of Tyranny over the mind of man."



THE COUNT DOWN

Four weeks and seven days ago, Colonel Glenn reawakened throughout this country of ours, a greater pride. It was conceived in heroism, and dedicated to the advancement of mankind.

Now we are living in a great atomic age, testing whether this nation, or any nation, can long rebel against other nations and the powerful forces of nature now being unleashed, and long endure.

We are living in a Great Period of time. We are here to dedicate a portion of our time, and knowledge toward the advancement of peace and the preservation of posterity. It is altogether fitting and proper that we should do this.

But, in a larger sense, we cannot dedicate, we cannot consecrate, we cannot hallow all space. The brave Colonel Glenn, who risked his life for his country, has consecrated, reawakened and increased the faith of our people, far above any previous feeble attempt to arouse them. The world will little note nor long remember what we say here but it can never forget what he did out there.

It is for us, the people of the United States, to save a place in our minds and hearts, that Colonel Glenn, who risked his life in a capsule in outer space may not have served in vain. It is rather for us to be dedicated and determined to carry on this cause which he has so nobly advanced; that from this honored man we take increased devotion to that cause for which he gave, and still giving, his full measure of devotion; that our people here highly resolve that Colonel Glenn shall not have served in vain. And that we, the people of this earthly planet, under God, shall not only pave a new path to the regions beyond our present horizon, but that we shall also help to promote a universal peace, founded upon the Great Commandment—"Love thy neighbor as thyself," so that this nation, founded upon the God given policy of freedom and democracy shall not weaken and perish from this earth.



With a new six-orbital flight approaching "The Count Down" stage, Bethany Dudley's parody takes on fresh significance. Bethany, who is a ninth-grade student in Crow Point Central High School, Crow Point, N.Y., was originally inspired by Col. John Glenn's space flight. She wrote her tribute in the form of Lincoln's Gettysburg Address.



COVER



STORY

Send us your story . . .

Can we write about just any old "that's happened to us?" a high school boy inquired recently about the Fiction Award contest. Of course, you can. Tell about "any old" that has happened to you any day of your life. Or tell about some young person. Or make up a story. What is life really like? What makes people happy or sad? What happens to them that makes them change? Write your story with honesty and reality so that someone else can live it with you, feel happy or sad with you, sense its significance with you.

Send your story to *Fiction Award*, Youth magazine, Room 800, 1505 Race Street, Philadelphia 2, Pa. Send us your name and address and age. Your story can be written by you, either for the Fiction Award or for YOUTH magazine. Mark your manuscript: "YOUTH fiction award." The deadline is September 1,

this contest is not for professional writers, but for high school young people. It is for any of you who want to tell an honest tale well. Send your story to us within the next few weeks. We'll read every manuscript, and if it is worth printing in YOUTH magazine, we'll send you twenty-five dollars.

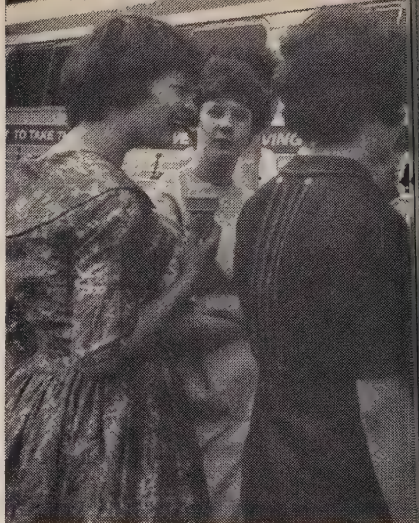
Dark glasses shield that certain look in your eyes, but those dark glasses don't dim the motives behind your eyes. You can't hide what you are. And why hide what you are, if it is good? Why be ashamed of what you are, if it is what you think is right? But what if it is not good? How can you be sure? Surely someone knows. Someone will find you out. Someone wants to help. Not all is lost if you don't like what you are. You can find a new foundation . . . a new direction . . . a new purpose . . . a rebirth of what you now are . . . a hope to become what the Creator wants you to be. There is someone who can help . . . someone who has suffered . . . someone who loved and lived as God intended man to do . . . there is someone.

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AUTHORS: Dr. Lewis Maddocks, Washington Secretary of the Council for Christian Social Action of the United Church of Christ; Ted Riedeburg, White Plains, N. Y., consultant on chemical markets, former jazz musician, record columnist for Youth magazine; Bethany Dudley, 8th grade student, Crown Point, N. Y.; Carroll C. Luckenbaugh, Associate Pastor, Zion Evangelical and Reformed Church (United Church of Christ), North Canton, O.; cover quote, reprinted here from George MacLeod's book, *Only One Way Left*, by kind permission of the Iona Community, Glasgow Scotland.

NORTH CANTON TO PHILADELPHIA



“LET’S TRY a spectacular new venture in our Youth Fellowship this year!”

“Yeah, let’s do something different for a change.”

“Well, how about planning a trip for the whole group?”

“Sounds great! Do you think we could make it to Philadelphia?”

This ambitious conversation was the beginning of nine months of plotting by our 40 energetic teenagers at Zion United Church of Christ in North Canton, O. At first glance, the idea of this trip seemed so spectacular that we felt we really must be dreaming.

“How will we ever be able to finance such a trip?” was the Youth Fellowship’s first monumental problem. An estimate of the over \$900 cost nearly caused us to abandon the idea immediately. With only \$75 in the treasury we would have to do a great deal of work on our “dream.” Much to our delight, a series of fortunate events spurred us on. Members of two church congregations, which were on our trip route, accepted our proposal to supply lodging, suppers and breakfasts for our group. We would be able to spend our first night with families from St. Paul’s United Church in Storerstown, Pa., the second night in the homes of people from Salem United Church of Christ in Rohrerstown, Pa., and our third evening at the Voluntary Service Center in Pottstown, Pa., where we could stay for the minimum cost of two dollars per person.

We attempted to repay some of this generous hospitality by presenting a play, “The Case of Humanity vs. Pontius Pilate,” for each of the churches we would be visiting. But we discovered that it’s difficult to outgive people.



The trip was first a dream. Then hard work. Lots of letters. And adults who cared. Finally came four fast days of new places and faces, sights and insights.

In addition to everything else, both churches gave us part of the evening offering to help pay for the play's royalty fee.

Even with lodging problems settled, we still had to bolster our budget a bit. Three enthusiastic car washes was step number one. This venture netted us \$140. Next we sponsored a variety show which had been presented by a group of adults from a nearby community. Our Northampton audience helped us deposit another \$225 in the bank account. Add this amount, plus a \$75 gift from the consistory to our original \$75, and we were left with a deficit of only \$400. Divided among 40 people, the four-day trip would cost each teen about \$16 out of his own pocket, which included six dollars for personal spending. As one parent said, "We can't afford to keep our daughter at home for that price!"

D-Day (that's our version of Dream Day) arrived at 5 a. m. on Memorial Day. Traveling by a chartered Greyhound bus, our first main stop was Pottsville, Pa. Here some of us sampled our first Pennsylvania Dutch cooking and then were given an interesting, educational tour of the battlefield. One of our pert girls was so engrossed in the history of this place that she wouldn't let even a full leg cast stop her from climbing the high Pottsville tower to see former President Eisenhower's farm.

Before reaching our first night's destination at Stoverstown, we stopped to see the proud and famous horses at the Hanover Shoe farm. Then we went on to freshen up before presenting our play to a capacity audience of 100 Stoverstown people.

Franklin and Marshall College, Lancaster Seminary—both United Church

institutions—and the Amish countryside monopolized the second day of the trip. We visited the college and seminary in the morning and then spent the afternoon on an Amish country tour through Lancaster County's Garden Spot of America.

That evening in Rohrerstown our group and our play received the same enthusiastic reception as the night before. Staying in the homes of church members at both stops turned out to be one of the most memorable parts of the trip. These were "real" people—honest in their hospitality and sincerely interested in showing us a good time. Our young people are still talking about how friendly everyone was toward them, and a few are corresponding with teenagers whom they met during their stay.

Destination-Philadelphia. Our original ambition was realized when we spent the third day of our trip there. And Philadelphia was, indeed, a climactic experience for all of us. Our first item of business was touring the United Church of Christ's national offices in the Schaff Building. This was an eye-opener for many. Our group was amazed at how vast and intricate the administrative duties of the denomination are, and it was exciting for them to meet the people who carry on this work.

Our tour turned frivolous in the afternoon with lunch at International House, shopping in Wanamaker's Department Store, and visiting American Bandstand. Wanamaker's impressed everyone. One girl commented, "I wish I had a thousand dollars and a month to spend in that store." Wanamaker's also confused some. We had our only trip casualty there when one of the fellows lost his sense of direction in the huge basement store and was left to wander by himself for four and one half hours.

Reactions to our appearance and reception on American Bandstand were mixed. But the teens were unanimous in their approval of Dick Clark. They were impressed by his personality and the way he handled his program.

By Friday evening all 45 of us were ready to collapse in the serene beauty that surrounds the Voluntary Service Center near Pottstown. There we were able to take our own "independent" tours of the refreshing countryside and indulge in a frisky early morning swim.

Hershey's Chocolate Factory and the story of what its founder, Milton Hershey, had done for the town was our group's last exposure before heading home. After being on the road for four days and keeping up such a peppy pace, we almost expected exhaustion to set in. Not so. One of our teens spoke for everyone's enthusiasm when she said, "I thought it was a riot. I wish we were still on the trip."—*Carroll C. Luckenbaugh*

WE
HAD
FUN!"



HAT DID YOU THINK OF THE TRIP?

"A very enjoyable venture. It provided each of us with a chance to see how our Eastern neighbors work, live and worship. I'm sure that if we had the chance, everyone of us would be more than happy to do it over again."

"I really had a great time. The main reason for its success was that you get to share your experiences with your friends."

HAT WAS THE MOST EXCITING PART?

"Just the idea of being on your own, more or less, and seeing new people."

"To me the most exciting part of the trip was when we put on our play. It seemed as though the people really enjoyed it."

"Shopping at Wanamakers."

WHAT WAS MOST DISAPPOINTING?

"Although Bandstand was in a sense exciting, it was also disappointing."

"The lack of good air-conditioning on the bus."

"There were no disappointing things on the trip."

WHAT IMPRESSED YOU MOST?

"How hospitable the Pennsylvanians are. There isn't one thing that they wouldn't be glad to do for you. When we stayed at their homes, they made us feel so welcome we hated to leave."

"The Schaff Building taught me to realize how big a network our Church is. I didn't know that there were so many groups which did so much for all the churches."

"Meeting Dr. Ben Herbst, the president of the United Church of Christ was the highlight of the tour."

WHAT DID YOU THINK OF AMERICAN BANDSTAND?

"Most of us had never been in a television studio before so it was a real experience to view the teamwork it takes to produce a show."

"Frankly, I was very disappointed. I had imagined it to be much more of a higher class of people who attended it. Most of the regular kids on the show had gaudy hairdos, and they all went outside for cigarettes after the show. If this is a picture that the world gets of American youth no wonder we are criticized so greatly."

"I loved it. But the type of kids that were on it was quite a shock to me. They look quite different on a TV set than they do in person."

"It was thrilling to be on television."

WHAT DID YOU THINK OF DICK CLARK?

"I think he is a swell guy. I had heard and read a lot of bad things about him, but to meet him in person changed my opinion. Of course, I don't know him personally, but his outward appearance seemed great to me."

"Dick Clark to me is an A-No-1 person. He is not only a clean cut guy but he also took a real interest in our group's experiences, and gave us a fine welcome. It is no wonder the kids on the show idolize him. He is worthy of great praise and respect."



E WERE ON AMERICAN BANDSTAND!

uth Fellowship teens from North Canton, O., capped their tour of Philadelphia with a television appearance on Dick Clark's American Bandstand. Everyone agreed that "it was quite an experience to be on the set of a show we've often watched, although it was very different from what we'd imagined. We were surprised and pleased." Guest star (below) was Maureen Gray.



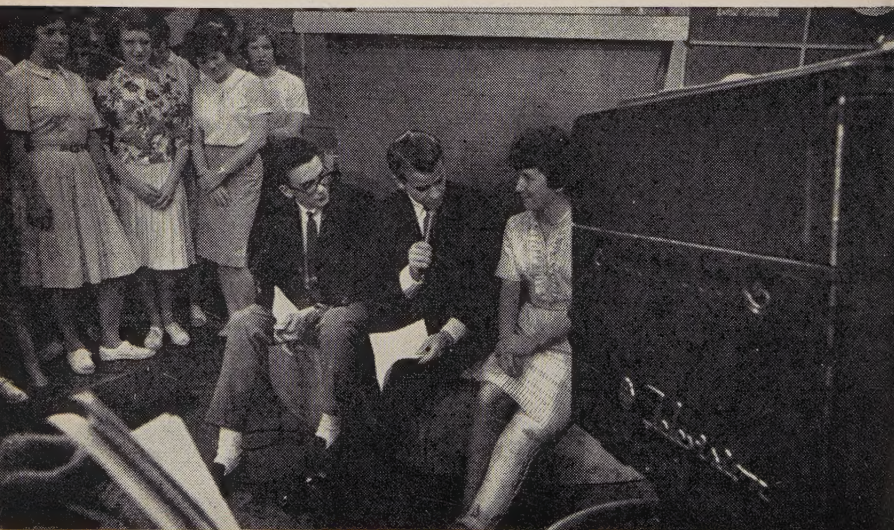


When the network show was over, Bandstand's friendly host signed autographs for



"Dick Clark was anything but a disappointment. He made us very welcome."

Barb Bacon's full leg cast didn't hamper conversation with Dick at all.



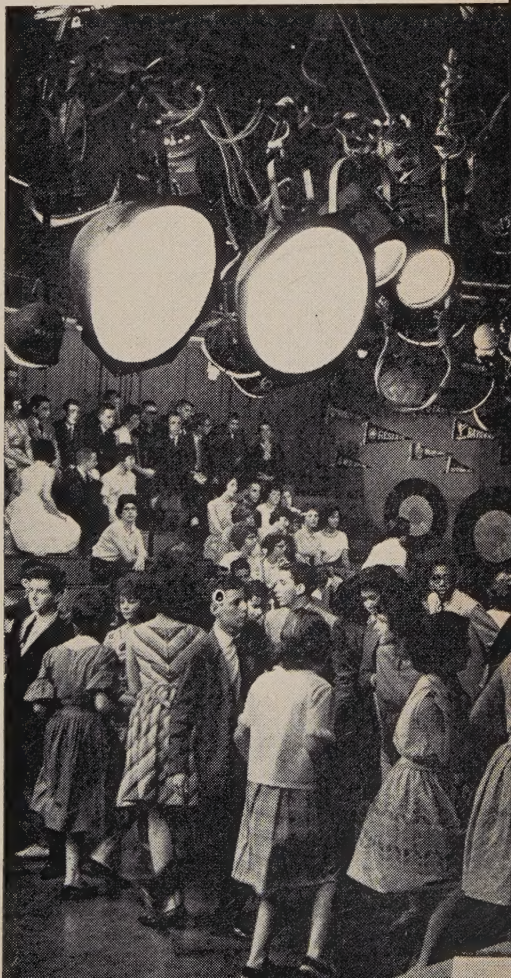


e Midwest. After weeks of wondering, they had seen for themselves what TV was like.



"on the air," two young North
dancers were spotlighted on TV
across the nation.

h Bandstand's "regulars" doing the
st under hot TV lights, the Ohio teens
x in the studio bleachers.



"I simply argue that the Cross be raised again at the centre of the market place as well as on the steeple of the church. I am recovering the claim that Jesus was not crucified in a cathedral between two candles, but on a cross between two thieves; on the town garbage heap; at a crossroad so cosmopolitan that they had to write his title in Hebrew and in Latin and in Greek . . .; at the kind of place where cynics talk smut, and thieves curse, and soldiers gamble. Because that is where He died. And that is what He died about. And that is where churchmen should be and what churchmen should be about."

George Macleod

